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A VISION.

CHARLOTTE BYRDSALL.

I looked upon the wide, wide world,
Its anguish, and its woe,
I saw the flood of human wrath,
With mighty current flow.
I trembled, lest its strength might break,
And flood the earth once more,
With fearful doom of olden plagues,
With judgments as of yore.
I asked in faith—as if to glean
One ray of living hope,
How long! how long! will darkness rule
And souls within it grope?
O, Father! lift the cloud of night,
And let the day begin,
Let Freedom have her perfect work,
And heroes to her win,
Methinks I hear the throbbing ones,
That yet in bondage lie,
My heart's pulsating knows a pause,
Beneath the sufferer's cry.
Are not the nations ripe in death?
When will the sickle gleam?
Where the deliverance long foretold?
Or is it but a dream?
Where is the inspiration lyre,
That sung of happier climes?
Where are the prophets and the seers,
That read the future times?
All silent are the harps of old,
And hushed the tuneful song!
But hark! my spirit waiting, hears,
A whisper, low but strong.
It tells me good is not afar,
And truth is mighty still,
The inner forces gather strength,
The darkened world to fill.
The earth seems brightened to my gaze
Her children glad and free,
I see the streams that frozen were,
Gush forth in liberty.
I hear the sounds from other shores,
Of happy heart and soul,
Life's tide toward an equality,
Unbroken seems to roll.
I see a wave of tender love,
Sweep over land and sea,
The white robed angels cover all,
With Christian purity.

The altars that were dimmed by strife,
With varied offerings shine,
Again the harps of holy joy
Are tuned to peace divine.
I see the mystic power that turns,
The river to its course,
That stems the flood of human wrath,
And quells the breaking force.
It is a brotherhood of love,
Void of all creed and cant,
It is a sisterhood of peace,
That might cannot supplant.
It is not thralldom rule nor fear,
That brings this change of life.
But lowliness to see and learn,
The errors causing strife.
Mount Lebanon, N. Y.

THE PROGRESS OF EVOLUTION.

*Read at the Grand Annual Social Gathering
at Mt. Lebanon, N. Y.*

BY ANTOINETTE DOOLITTLE.

I would salute all my brethren and sisters
here assembled this morning with love,
fervently wishing that peace and fraternal
feelings, such as belong to the family of
Christ, may flow from heart to heart on
the present occasion.

We have been blest many times in com-
ing to this pleasant little spot, secluded
from the gaze of those who revel in worldly
pleasure and worship at the shrine of fash-
ion. Hither we come in simple, plain
attire, bringing our little gifts with us as
love tokens to offer to our dear Gospel com-
panions—diamonds—though small, yet not
without luster and merit.

Looking beyond the exterior, we find a
soul in the contributions here made, a sub-
stance of much that has been looked forward
to in the fulfillment of prophetic vision.
We have planted and sowed in tribulation,
in hope and in faith, and in a spirit of thank

fulness we acknowledge that the angels have watered, and God has blessed us with an increase.

Centuries have come and gone since the historic Jewish groves and altars, dedicated to idol worship, and by decree of some inspired kings were cut down, broken in pieces and made as dust, while the worshipers were humiliated in judgment. Days of mourning for such like idols, if they ever existed with us, are ended. We are indebted to the law of evolution, which has wrought industriously through all the ages to bring about changes, and progress the race from barbarism to civilization, from idolatry to true Christian worship. Step by step men and women with true desires and holy aspirations have ascended the ladder which leads from low to higher conditions of morals, science and religion. The pilgrim's path has been fraught with danger, been steep and rugged, and not traveled without pain and difficulty. Persecution's keen-edged sword impending over their heads caused them to seek shelter in uninhabited deserts, in dens and caves and subterranean vaults, where myriads have finished their course in time, and left the earth-caskets within those walled sepulchers to return to dust, whence they came; while their freed spirits arose, and on wings of the morning of a new day sought home and friends in a better and purer clime than this sin-polluted sphere.

While in solitude, secluded alike from the world's persecution and its friendship, voices of invisible beings whispered to listening souls that spirits were immortal and would one day awake in a celestial home, where sorrow and sighing would flee away and oppression cease. Those voices are still heard; wheresoever we are, whispers come to us from the veiled and unseen infinite, and our faith in the presence and perpetual active agency of spirits is distinct and positive. If we do not exactly comprehend *how* they come, we feel their power, and we know they visit us.

Do we realize how much we are indebted to those suffering witnesses who have preceded us in the work of human emancipation from the thralldom of ignorance and

base passions? They who were evidently chosen agents to co-operate with the law of evolution, which is ever at work to roll onward the wheels of progress? Are we not liable at times to look upon the law of evolution and its operations as an *enemy* rather than a friend, when it causes great upheavals in society, in the physical, political, moral and religious world? Did we better understand the creative laws of the universe of mind and matter, and the forces which give effect to those laws to hasten the world's growth and prepare it for the harvest period, we might view it in a different light from what we now do.

Even the hand that bore the torchlight to kindle the persecutor's flame may have been permitted under the same law in the dark ages to stimulate to action. Let us hope that the perpetrators of those diabolical deeds, however bitter and relentless the spirit that instigated them to torture heretics, may meet the same consideration in the final judgment that the Jews received in the prayer of Jesus, when they led Him to the crucifix: "Father forgive them, they know not what they do." Those words, as they fell from his lips, were precious as "apples of gold."

Can we too highly appreciate the auspices under which we have met in this beautiful grove to-day? Whence came this holy bond of union which holds us in one brother and sisterhood, and enables us to gather around a communion table and enjoy such a feast of good things at this time? We are enabled not only to preserve our integrity, but to increase the strength of pure gospel love and affection, purged from selfish alloy with which worldly love is so interblended. Not alone by our own toils, self-denials, exertions and prayers has it been attained; it is the product of the ages, the fruition of prophecy.

It is stated that the Essenes of olden time aspired to a life of holiness, to be pure and unselfish, but were unable to resist the temptations presented to them by a marrying, warring, pleasure-seeking world, and they sought seclusion in the mountain ranges, and formed communities in large numbers, and there maintained the princi

ples of peace and celibacy. The world was then comparatively young, and there was not strength to face its cold frowns, nor its alluring and deceptive smiles.

I am reminded on this occasion of one of the visions of St. John, who in spirit saw "an innumerable company that no man could number, of all nations and peoples; they were clad in white robes, bearing palms in their hands; and they bowed and worshiped God." In answer to the query, "whence they came," it was said they "came out of great tribulation, having washed their robes and made them white."

I am impressed that could our interior vision open upon the company of invisibles who have met with us to-day, we should behold many ancient prophets and martyred saints of past centuries, as well as the disciples of Jesus who lived in the first Christian dispensation, who saw in part and prophesied of the good time coming, when the dual Christ in the order of male and female should stand upon Mount Zion with a virgin band, singing a new song, which none others save the virgin followers of the Lamb could learn.

Will not those bright spirits rejoice with us and strike their golden harps anew, and bear witness that "Now has come salvation and strength?" The suffering witnesses of God who have passed on to their reward, and who helped to cast up the highway of truth, and gather out the stones that would impede the travel of those who should come after them, would impress upon our minds to-day that it was *their* lot to "sow in tears, *ours* to reap in joy." They make us welcome to our inheritance, and would enhance our joy. This is not a myth—a phantom of the mind, it is real substance.

COMMUNISM.

EMILY OFFORD.

The subject of Communism is claiming the thoughts and attention of the thinking and suffering classes of people at the present time, and great efforts are being put forth to solve the problem of Co-operation, Socialism, and Communistic principles; but,

generally speaking, it is more from a financial point of view, than from a religious basis.

Those who inherit wealth, and can live without labor, and are satiated with the things of this world, give but little thought to the underlying *causes* of the great evils of society at large, and become indolent in *mind*, as well as in *body*, and heed not the sufferings of the less fortunate—the down-trodden and oppressed.

It is a trite old maxim that "necessity is the mother of invention," for we often see that deprivation, suffering, want and pain, serve to awaken latent powers and energies of the human mind, and lead it to search out the true causes which produce such baleful effects.

Many who have lived under monarchical forms of government, and have suffered under the iron rule of caste and class, have sought ways and means to ameliorate their condition, by combined effort in forming social and co-operative communities. They are *Indicators* and give signs of progress in the right direction, and point to a revival of the true pentecostal spirit which will lead those who possess temporal wealth to share with those who are needy, and to create one common fund—thus to form Christian Communities based upon true principles and from higher motives, than of merely supplying temporal needs—that of love to God and love to humanity, which would cause all to toil together unselfishly, for the mutual wealth and happiness of each other, in spiritual, as well as in temporal things.

But so long as *selfishness* is the underlying principle that prompts to action merely for the sake of aggrandizement and accumulating greater individual wealth and power in the narrow domestic family relation, Communities will not be enduring.

They may prosper for a time—after having started with good and honest motives—but as experience has shown, they soon pass away; the *foundations* are not right; *self* predominates, and some whirlwind of passion scatters and divides, and they fall back into old conditions, each "seeking gain from his own quarter."

Selfishness, the great leader and controller of the human family, rules so completely,

that virtue bends beneath her iron rod, and relinquishes reluctantly footholds in her domains. This evil, so regnant in the human heart, has not only brought misery on individuals, families and communities, but it has been the means of destroying cities, and laying empires in ruins. It is inherent in the king as well as the beggar. In order then for people to live in harmonious social relation, this propensity must be subdued and the higher law of love take control.

This seems to be the solution of the question, that it is not possible for those who merely live a natural, *generative* life, to attain to that condition of unselfishness necessary for true communal relationship. Many have tried it, and are still striving to have it prove successful; but failure seems to be stamped on the very basis of every attempt.

That it is attainable by those who have progressed beyond the prescribed limits of *me* and *mine*, and have a broader view of life than that which pertains to the external, has already been satisfactorily proved by the founding and continuance of Shaker societies during the past century.

Through the revelation of heavenly principles, the force of conviction, and patient perseverance in well doing, a simple, honest-hearted people have been gathered, supported and held together in a collective body; without a spiritual basis they must have failed long ago.

Human nature is weak and "prone to evil as the sparks that fly upward;" then how futile on our part is every effort toward advancement in spiritual light and truth, unless guided and supported by that overruling power which marks our future destiny, and aids us in the work of subduing selfishness, and every evil propensity.

It is written that "where there is no vision the people perish." Then how important that the interior soul senses should be quickened to a perception and acceptance of those heavenly revelations from the inner spheres which God in love and mercy through His faithful messengers may send. Frequent revivals of the religious element in the soul are absolutely requisite to keep it alive in the gospel work, and to this end are the

meetings of Believers, Shakers, especially adapted.

Their mode of worship is expressive of full consecration of body, soul and spirit; and affords precious seasons for spiritual communion with visible and invisible beings, holding the lower sensual elements in subjection, and enlivening the higher and better part. Were it not for such seasons and revivals of baptismal and pentecostal power Shaker societies would leaven back into worldly customs and practices; for these are the secret life-giving springs of our communal existence. Then, how sacredly should they be held, how zealously improved, that we may draw strength from the higher spheres, and gather a substance of good, that we may have something to impart to hungry, truth-seeking souls, who will yet turn to Zion to partake with us of the heavenly communion.

Canaan, N. Y.

WHAT IS TRUE RELIGION, NO. 2.

GILES B. AVERY.

True religion is love to God through love to man below.

It is a baptism of soul life, a sensitiveness to, and perception of righteousness so keen, bringing conviction for sin so piercing as to turn the sinner short about into the heavenly road.

It is a mirror, showing to its possessor such a vision of his deformities as to take the self-conceit all out of him.

It is the law of *truth* graven by the finger of God on the tablet of the soul so indelibly that the copy is ever revealed by the tongue.

It is a light which peers into the deep recesses of memory, and reveals, by the tongue of confession, deeds which have been smothered for years or ages in the dust of deception and hypocrisy, and, perhaps, long forgotten.

It is an altar for sacrifice that answers by fire—the *fire of truth*—and blesses the soul in its crucible by its refining process.

It is a plough-share that breaks up the fallow ground of the heart, and prepares the soil for the reception of the seeds of all the

plants of grace and loveliness which germinate in the garden of God.

It is the sword of God that takes the carnal life of man, and guards the entrance to the tree of life that stands in the Paradise of God.

It is a *new birth*, out of the worldly sphere into the Kingdom of Heaven.

It is the fruit of the spirit, food for hungering souls in every situation of need.

It is garments of righteousness, a clothing to the naked, a vesture of untarnished purity.

It is the language of *love*, refreshing as the evening dew, and gentle as the soft fall of a snow-flake, and charity that never offends, nor wounds but to heal.

It is sympathy so deep that it lays down one's life for the good of humanity.

It is affection so tender that it would cheerfully help to lift the load of sorrow off the heart of a suffering pilgrim.

It is benevolence that seeks out the hungry and bestows food; the naked, and clothes them; the thirsty, and gives them to drink of the wells of salvation.

It is the power of God that turns the world upside down, makes man a *new creature*—the compeer of the angels of God.

Mount Lebanon, N. Y.

THE JUDGMENT OF SIN.

NO TUTELARY DEITIES.

ELDER H. L. EADS.

TEXT—For the Son of Man shall come in the glory of the Father, with His angels, and then He shall reward every man according to his works.—Matt. xvi. 27.

Before entering on the main subject of my discourse, I will offer, by way of prelude, a few remarks concerning tutelary deities. It would seem that some minds of ordinary intelligence have imbibed the idea that there are grades of deities in the spirit world who are sent to this planet as occasion requires, to occupy God's place in certain emergencies, while the Almighty absents Himself; that is to say, when God finds His people too rebellious to be guided by Him He retires after appointing a tutelary deity to occupy His place for the time being!

Such ones cannot see how imperfect counsels can come from Deity, and think in this way to exculpate Him. Hence we hear it said that the God of Israel was not the God of the universe, because we now see that some of those counsels were not up with our present standard of perfection, by which rule of judgment, if carried out, we should have a different God for all denominations of people and exclude Deity from our planet! Each denomination, however, would claim theirs to be the true God and consider all others substituted, while it is the same God for each and all, operating on their present unfolded conditions. It is even so in the smallest animalcule, the lowest savage up to the highest archangel. There are some things which are impossible to the Infinite, and one is, He cannot absent Himself from any point in space without losing His infinity. Even Mahomet spoke truly when he said: "There is no God but God. Will they give to God companion deities?"

The idea is heathenish and came from heathen land. There can exist no such beings as tutelary deities in an independent sense. A tutelary is a guardian, and it is unwarrantable to apply the term Deity to such, as Deity signifies the attributes that constitute the Supreme Being. It is wholly unnecessary, as some have contended, to have recourse to what they term tutelary deities, or God-appointed Gods, to account for erroneous commands, passionial display or defective counsels to God's people. These can be accounted for in a much more reasonable way. It should be remembered that the Infinite God of the universe does not operate retroactively upon any object, spiritual nor material. He does not, as Professor Bush says, "roll up planets like ball. [I quote from memory] and toss them from Himself as the child does his football." God is not dependent on any thing to make known His will; He has but one mode of operation. He *evolves, unfolds*, within—speaks within the soul of man. The proof of this rests on the fact that any other mode would involve retroaction and make him a dependent being. It discovers

NO INCONSISTENCY IN DEITY;
that what is given with the unfoldment of

to-day may be superseded to-morrow; or that what is sinless with the light of to-day may be sinful with the light of to-morrow. If we are faithful to listen to and obey the monitions within, ours will be a perpetual increase in the light and knowledge of God, because He operates on the unfolding of every day, every hour, every minute and every second of our existence, so that in the passing of one moment it may be sinful to repeat what was sinless a moment before. In this consists spiritual progression. To-day, if your highest light directs you to engage in generation, it were sinless to obey. If at this instant your light increases, by the unfoldment of God's evolving power, or by the teaching of His agents, enabling you to see the beauties of the Christ-life of regeneration, that it is a higher, more angelic and more godly condition, your duty then calls you out of the world and former life into the new and superior condition, because now to practice the old would be sinful, bring compunction and God's displeasure. If not, why should the higher light be given? It is then clear that what may be sinless and right for one person, or a body of persons, to-day, may at the same time be sinful to another person or body of persons, without involving change, vacillation, or any inconsistency in Deity. Finite beings only operate externally to, on and with each other. All words or sounds that are, have been, or ever will be conveyed externally on waves of the vibrating atmosphere to human ear, come, came, and will come from finite agencies or matter in motion. Who ever hears spirit voices or sees spirit forms must first be spiritually conditioned to enable them to do so. But spirits do speak by the organs of conditioned mediums and give us news from beyond the veil. Normally the minds most unfolded in the body speak the more perfect word to the less unfolded, while God is within them both. Hence by God's unfolding the normal mind, and by inspirations from angels above, He has established His order, by obedience to which

ALL ARE BROUGHT INTO HARMONY with Him exactly in proportion as they conform to it. Thus we see He has law and

order in all things — order in the universe, order in creation, order in the human race — which order is His judgment seat, and by which tribunal all have to be tried, judged and condemned, or acquitted. This has been the case in all past history, from Adam to Noah, to Abraham, to Moses, to John the Baptist, to Jesus, to Ann Lee, in His second appearing. So that all the teachings of God's appointed agents, which have been and are uninfluenced by the selfish animal or passion nature, have been and are from God, and adapted to the state and unfolded condition of the race, which to obey in the day and time given is to obey God and insure present harmony with Him, consequently present peace and happiness. In the advanced stage of humanity many things would be defects now that were not defects then, and many things, that now seem perfect and are best for the present conditions may, in the future, be quite imperfect and even sinful. I repeat that God cannot withdraw from any point in space at any moment. To say that a man or woman, or a people, is or are God-forsaken, does not mean that Deity is absent, but God, for the time being, ceases to strive with those who persist in disobedience — disregarding the monitions of conscience. It may be said of such that God has withdrawn or left such ones to reap the reward of their disobedience. Still "God is present everywhere, beholding the evil and the good."

"He warms in the sun, refreshes in the breeze,
Glow in the stars and blossoms in the trees,
Lives thro' all life, extends thro' all extent,
Spreads undivided and operates unspent."

Should we deny, as some do, that the God of the universe was the God of typical Israel, we in the same breath and for the same reason, deny that He is the God of the Shakers, or that He has been at work in man from Adam to our day, or is at work in His Zion now. On the same grounds He is denied of one He is denied of all. If our God is the God of the universe, and Israel's God was not, there could be no agreement between law and gospel — type and anti-type, and we should thus limit Him, who is unconditioned as to space, and therefore omnipresent, and unconditioned as to time, and therefore eternal and unchangeable.

THAT GOD IS OMNIPRESENT

and unchangeable, all philosophers of note affirm. Locke says: "Motion cannot be attributed to God, because He is infinite spirit." But all nations and all peoples, by their greatest minds, unite on one invisible, omnipotent, omnipresent and unchangeable Deity, and, how much soever atheistic infidels strive to doubt, there is a force and power that make them realize the fact that there is a cause of their being and of their intelligence and for the existence of the harmonious universe; and the power within that forces this confession must be the operation of that inexplicable something that the world calls God. If then we predicate, as we are forced to do, unchangeability of this ever present Deity operating *within* it becomes impossible for Him to operate directly on objects from *without*. *Without* and *within* are contradictory. This, then, being impossible, it follows that He cannot focalize Himself external to man, ascend a great white throne and occupy a judgment seat, hear evidence for and against and acquit or condemn the human race. Hence the great day of judgment so much spoken of by pulpit orators, at which time the infinite God is to sit as Judge, becomes an impossibility. But "the Son of Man shall come with His angels" for this purpose. Christ Himself gave us the key to unlock the mystery of the judgment when He said to His disciples: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."—John xx, 23. This, then, was God's judgment seat, and verifies God's order before spoken of. It is *now* His judgment seat, for God will not have two judgment seats, and the great judgment day will come to each one "in the twinkling of an eye." It follows from this that Deity alone cannot forgive sin. Why? Don't be startled. Because He has established an order among finite beings for that purpose, and being changeless, He will not disestablish it. Hence no souls can be fully and finally forgiven until they have found God's order and come to His judgment there. It becomes a matter of importance, then, to each and all to seek until they find this order, if such order has an existence.

But this does not deny

THE PRESENCE OF THE SAME GOD

in all sects and denominations to whom invocations are made and worship is given. But their name is legion who "ask and receive not, because they ask amiss that they may consume it upon their lusts."—James iv, 3. If sin can be forgiven as well and as fully by God without His order as with it, the order would then be useless; but all history shows that God has ever had His order for the time being among men. His final order for full restoration is in Christ, both in His first and second appearing. To this order and seat of judgment all must bow, of angels or men. Here at this throne of judgment, all mountains sink and valleys rise (the high and low are brought on a level), forming "as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast and over his image, and over his mark, and over the number of his name stand on the sea of glass (all on a perfect level), having the harps of God."—Rev. xv, 2. This order of God was the sign seen in Heaven by the revelator, when all the high and lofty, the Kings, Queens, lords, ladies and gentlemen, stand on a level with the lowest peasant. All such as come to this seat of judgment in time "their sins go beforehand into judgment" and "their sins and iniquities, saith God, will I remember no more."—Heb. x, 17. How merciful is God! But I hear it said: If I cease from disobeying God and of committing sins which I have been guilty of, what good can it do for me to make them known to another? Answer. It is impossible for them to be forgiven until the forgiving power knows what they are. God has established the seat of judgment and appointed the Judge, who is the light of the world, to whom the deeds must be brought, and your disturbed harmony can never be restored without doing so. Still if you so elect, you may cease committing certain sins and carry them concealed in your bosom for years, employ your talents in God's service, be respected and loved, yet to this light they must finally be exposed, or complete salvation will be unattainable. God has settled this question.

The truth of this is based not duly on the Scriptures, but on the predicate acknowledged by all of the stability and unchangeability of God, and there is

NO WAY OF EVADING IT

any more than there is of dodging the tomb. Black as are your sins, to this light they must finally be exposed, and, though we cease to commit them, those that remain unconfessed will be leaden weights on the soul; besides, "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall find mercy." (Prov. xxviii, 13.) If covered sin in one individual prevents his prosperity, what will it be to a family or body where there are ten, twenty, fifty or one hundred and fifty out of two hundred that have sins of any kind willfully covered? They may mingle together and come and go and walk and talk and sing and pray and work and play and eat and sleep, but spiritual prosperity for such family is impossible. To prosper such body spiritually is an impossibility with God. But if they confess and forsake they shall find mercy, they shall find prosperity. Now, I defy the whole world of religion, philosophy, reason or logic to disprove the conclusion arrived at on the judgment seat of God, while admitting Deity to be omnipresent and changeless. I do not say it boastingly, but to fasten it as with steel rivets on the mind. Let me still make it plainer. Any sin committed by an individual, secret or otherwise, destroys the harmony between him and God, his maker. Heaven is lost; but a merciful God has established the plan by which this harmony can be restored. If, through weakness or want of watchfulness, a sin should be committed, compunction follows. If God without, in the visible order, be ignorant of the transgression, God within knoweth and reproacheth, and the soul finds no abiding peace until repentance is found and confession is made in God's appointed order—restoration made and satisfaction given to an injured party, if any. When this is done, forgiveness and acceptance are obtained, and the broken harmony is again restored, both in the visible and

invisible relation, because they are blended—"their wings touch each other." When the soul has done this, God Himself, and heaven, and angels can require no more. The sin is forgiven.

THESE VISIBLE AGENTS OF GOD,

perfect in one sense, imperfect in another, always teaching as they are taught of God, according to their unfoldment and powers of receptivity, do administer to those below them; thus, what the finite does the infinite does—simply because it is His operation on their highest unfoldment. So it has been, so it is now, and so it ever will be through all time and eternity—men and angels always approximating, but never reaching, the entirety of the infinite; ever having the great God to worship and adore; themselves changing from bad to good, to better, while God remains changeless. Thus agent after agent, in all the cycles of time, with greater unfoldment of additional light, will teach as they are taught of God; and thus, instead of having God absent, we do away with independent tutelaries and foreign Christs, and so preserve reason, consistency and truth. It is improper to say God permeates all things as light permeates glass. This would imply change and retroaction, which are denied; but He is in all things, "as perfect in a hair as heart." But should it be insisted that God operates from without externally on objects, like men and angels do, by sound or otherwise, this would place Him under necessity. He would then have need of atmospheric air or other medium to convey His word and will, and His infinity would thus be destroyed. Again, if He has the external action and is omnipotent, this would obviate the necessity of any agent or order either with men or angels on earth or in heaven. He would be all-sufficient. But that such external order and agents do exist and have existed—are and have been appointed and commissioned from the earliest history of the world—is proof positive that God does not operate externally; and since He does not, herein lies the absolute necessity of a visible order and seat of judgment, and confirms the declaration that all ex-

ternal operations are those of finite agencies, either spirit or mortal. This point, then, I think, is proved. I am still asked, how are we to know that such and such agents are God-appointed? That is just what cavilers said to Christ—"Is not this Jesus, whose father and mother we know?"—John vi, 42; and "Master, we would have a sign from Thee." But He answered and said: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given it." I would say, let their life and testimony be the sign. If they ask you to vary from the life of Christ, you need not obey; but if they ask you to live the Christ life, and you will do it, you will not want a sign. Persons finding the visible order of God, and seeing His attributes externally manifested by finite agents to them and to the world in a higher degree than they have attained to, who, through pride or any of the lower impulses, refuse to acknowledge, yield to and be led by it, are foolish indeed. This would be trifling away their day, call and opportunity. But still more foolish are those who, having seen, blended with and "tasted of the good things of God and the powers of the world to come" [Heb. vi, 4] revealed to them in and through the visible order, turn their backs upon it because their ideal of perfection is not found in it, constitute themselves judges, and say: "Who is Moses? Are not all God's people holy?"

The same that existed in the type appears in the substance, as some even of authority say of the anointed Lead: "Who are they more than others? Are not others as good as they? Does not the Christ-spirit dwell in and administer to all the good? I do not believe in one worm of the dust bowing before another worm of the dust"—forgetting the gracious words of Mother Ann Lee, who, when some would do her reverence, said: "It is not *me* you love, but God in me." The mere persons of the anointed first Lead neither want nor deserve more reverence than other persons equally good. But God, in His order *visible*, must be revered or the *invisible* God will not accept your reverence. So it will be wasted adoration. The Apostle Paul says it is impossible to renew

such to repentance, because they have crucified to themselves the Son of God afresh and put Him to open shame. Heb. vi, 6. Such ones, at least, prepare themselves for the earth (earthly nature) to open her mouth and swallow them up, though in tears and mourning, as was done in the type. They seem not to realize the fact that to reject the visible is also to reject the invisible and leave them without hope in this or any other world! They may look up and strive to see the great God in whom they trust, but this sight is only

RESERVED FOR THE PURE IN HEART,

few as they are, and these can only see Him in the spirit faces and life of His order of appointed agents and people. So, let the "exalted imagination" come down and look for God where He may be seen—where He is pleased to manifest Himself. I repeat again, here is His judgment seat before which all must bow, of angels or men—for it is impossible that a changeless God should establish an order of judgment with exceptions to it. So, then, it follows that obedience to this order when found is man's only chance for full redemption. I cannot too often repeat that it is impossible for a changeless Infinite Being to focalize and show Himself external to man, only as He is pleased to reveal Himself through the finite. "They that have seen Me," said Christ, "have seen the Father"—seen the attributes of the Father manifested to them.

By seeing Christ they did not see the Infinite wholeness. This, Christ Himself, never saw, nor ever will see. "No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He hath declared Him."—John i, 18. But Christ was His judgment seat; after Him His disciples were—"All that my Father hath given me have I given them;" next, "The saints shall judge the world"—1 Cor. i, 2; "For behold the Lord cometh in myriads of His saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken"—

Jude 14 and 15; "and the kingdom and dominion and the greatness of the Kingdom under the whole heaven shall be given to the people of the saints of the Most High;" "and the judgment was set and the books were opened."—Dan. vii, 10 and 27. Do not now, with Pope, begin to doubt saying:

—"I know
The saints must merit God's peculiar care,
But whom but God can tell us who they are!"

"Seek and ye shall find; knock and it shall be opened unto you."—Matt. vii, 7.

"For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall be the end of them that obey not the Gospel of God?"—1 Peter iv, 17.

Thus have I shown you from sacred writ what the judgment is, and what its purposes are. I have also shown you that it accords with philosophy, reason, logic and sound sense—have made it plain to the common and uncommon understanding. I have shown that God cannot forgive your sins without confession, and that to His visible order. Then, as you value your soul, hesitate not, but come at once to the judgment that your "sins may be blotted out," and the angel life attained to in this world. Lo, then, let all who hear—let all who read this in any part of the world, of any nation, kindred or tongue—consider themselves invited to come, with a life insurance in God's kingdom on earth. All that are sick of the world and world of sin, all who desire a higher and better life than the world affords, all who feel that they have a soul to be saved or lost, all, *all* may consider themselves invited. Are you a King, or are you a Queen? Consider yourselves invited. Are you Emperor or Empress, or President, statesman or lawyer, doctor or religionist of any denomination? You are invited. Are you rich, or are you poor? Are you male or female, white, black or yellow? You are invited to come. The gates stand ajar waiting your arrival. Come to a merciful judgment, and it will soon be known whether you are a fit subject for a seat in the kingdom. "Come now, let us reason together," saith the Lord. "Though your sins be as scarlet, they shall be white as snow;

though they be red like crimson, they shall be white as wool. If ye be *willing and obedient*, ye shall eat the good of the land."—Isa. i, 18, 19. Come now, "consult not with flesh and blood." Are you married? "Come, let your eyes be made single that your bodies may be full of light, for while it is evil (double), the body is full of darkness."—Luke xii, 34. Are you single? Come, that you may be married to Christ. Are you athirst? Come, partake of the waters of life freely and live. Come, I say again, to God's merciful judgment, for know ye of a certainty that at some time every one of you must be judged for the "deeds done in the body, whether they be good or whether they be evil." "For the Son of Man shall come in the glory of the Father with His angels, and then He will reward every man according to his works." Amen!

THE CURSEDNESS OF WAR AND THE GOOD TIME COMING.

MARTHA J. ANDERSON.

I looked across the desert wastes of life,
The world's great field of carnage, blood and
strife,
And thought of all the treasure turned to
dross;
The dire affliction brought through human
loss;
The homes made desolate, the broken-
heart,
The bitter woe where ties were rent apart;
The mental wealth that all the world should
bless,
Spent on the worst of crime and wicked-
ness;
The springs of love turned back unto their
source,
And streams of hate pursuing in their
course;
O tide of life! how dark thy currents flow,
Black as the stygian waves that roll below;
When nobler impulse yield her sweet con-
trol,
And war's stern passion overcomes the soul;
Fair history's page through all the years of
time,
Was stained with darkened deeds of heinous
crime;
The lusts of men engendered low desire,
And filled their hearts with war's insatiate
fire;
Thus love of power in vain ambition's van,
Ne'er heeds the sacred rights of fellowman;
But in her conquest overrules all right,

By force of strength, supremacy of might;
Thus kingdoms rise and hold the reins of
power,

Thus empires glory but for one short hour;
Their prestige gone, they crumble into dust;
Because not based on laws exact and just.
O heroes vain! the laurels that ye wear—
The boasted name and honors that ye bear—
Came through the orphans' tears, the widows'
pain,

The moans and cries of those in battle slain,
The time will come when only he who
stands,

With courage fortified, and outstretched
hands;

To fight all giant wrongs, and meet man's
needs,

With honest words, and love's heroic deeds;
Will be the hero of immortal fame,
And in the nation's heart hold dear his
name.

The right! the right! I see it grandly rise,
Triumphant o'er the world's great sacrifice;
Sustained by justice, linked to truth's great
cause;

It teaches men to frame diviner laws,
Than those which now appeal to instincts
base,

The laws that elevate and bless the race;
And peace angelic spreads her snowy wings
Glad tidings to this blighted earth she
brings:

Proclaiming in her heaven-commissioned
flight,

"Forever fled is error's ebon night."

The day has dawned whose brightness has
no bound,

Whose golden circle shall the earth sur-
round;

'Till every nation, kindred, tribe and clan,
Shall learn to love in truth, their brother
man;

Then navies with their whitened sails un-
furled,

Shall bear the commerce of a busy world;
And forts and arsenals be turned to marts,

Where industry her peaceful life imparts;
For peace and labor clasp fraternal hands,

And justice in their counsel chamber stands;
No war to scourge, no poverty to blight,

Love rules by the eternal law of right.

Not dreams Utopian bring this vision grand!
Upon the mount of prospect now I stand;

And see the world progressing to that end,
Where all in unity and peace shall blend;

When governments shall seek each nation's
good,

Thus form a universal brotherhood.

Mt. Lebanon, N. Y.

When you have a vehement desire to convert some creature, you must remember that may be God has reserved his right of illuminating the poor fellow's mind.

"THE UNITED STATES CHURCH."

C. M. OVERTON.

We learn that there is an organization with the above name at Joliet, Ill., a woman—"Rev. Buffum" being pastor or god-mother—having felt for a long time that there was need of an inner organization whose function should be to assist the Republic to a realization of her own ideal (and that the Shaker Church would in some way supply that need), I sent a note to Rev. Buffum. Getting in reply no hint of Creed, Catechism, nor Constitution, I am left to gather what I may from surface indications as to the "true inwardness" of the institution. And I find myself wondering how any one who has brains enough to conceive the idea of an *American Church*, should not also see that such a church could have no use for a "Reverend," as a prefix.

The penchant of girls (and savages) for gewgaws is understood; but why should a woman essay such indulgences!

The editor of the *Index* once said: "My name is Francis E. Abbott." And he warned the knights of the paste-pot: "*Paste no bills on my premises or person.*" Not even for a shilling an hour would he advertise his own piety by walking the streets labeled "*Reverend.*" Beecher, when the dignitaries appended to his name a "D.D.," cried out: "Hang none of your pinchback on my nose. Some of the brethren might value it. But you don't '*Mister*' a Washington. And please remember that a *Beecher's* name 'when undorned is adorned the most.'"

Whether as aristocrats or democrats, from pride or principle, contempt for mediocrity, sham and shoddy, or reverence for manhood, men of sense and character choose to stand on their own merits. While women—I beg pardon of the whole sex—a woman bows her head to receive the cast-off honors, placards her own pretensions, and bears them aloft with her own hands.

I hardly know what emotion befits this case. As to the army of *male* Reverends, I know them as the enemies of my country and my race, I know them as the enemies of all reforms, the foes of progress and en-

lightenment. I know them as the supporters of slavery, physical, mental, spiritual; the natural allies of despotism, the defenders of aristocracy, caste, and privilege. The men who always stone the prophets and crucify the christs. I know them as traitors who are now plotting to rob this government of its chief virtues—men whom the Republic will have to crush, or die.

But this feminine pretender, with no following to awaken a fear for human liberty, one cannot be indignant and dare not be amused; for this were uncourteous. Being philosophical he cannot despise any thing. We could be pardoned a contempt of court, if we knew that the court was contemptible. But how can we know but that that title, reverend, was assumed on purpose to bring the whole thing into ridicule! Assumed in a vein of exquisite irony; a monkey or a king's fool might take the cap or the crown of his master and clapping it on his head cry out: "Now take a look at *yourself*, old fellow!" Till we know the *motives* to this coronation, we cannot know whether this "Reverend" woman is a friend or a foe—whether the world has gained a savior, or Illinois has lost a lunatic. Poised thus on the sharp edge of suspense, torn by conflicting emotions, I am at a loss to know how I ought to be exercised in this case. Will not "Reverend" Buffum rise and explain that ornamental frontispiece of hers, and oblige.

North Union, O.

SPEAK KINDLY TO THE ERRING.

OLIVER PRENTISS.

"And it repented the Lord that he had made man on the earth, and it grieved him at the heart."—*Gen. 6-8.*

"Though he were a Son, yet learned he obedience by the things which he suffered."—*Heb. 5-8.*

Passing reverently by the Gods, we will say, and speak advisedly: If the damned in hell are ever lifted to higher planes of being, it will be by words of kindness and confidence reposed.

In my three score and 21 years' acquaint-

ance with humanity, I have not met the man so debased, so degraded, that kindness would not vivify the germ of divinity in his make-up—his birthright inheritance.

The apostle James, Gov. Seymour, and others, have made the sublime discovery that "the wrath of man worketh not the righteousness of God."

Mt. Lebanon, N. Y.

TRUE SOURCE OF HAPPINESS.

ANNA WHITE.

It is almost universally admitted that there never was a period in the world's history, when the desire to travel somewhere—to see something *new*, was so great as at the present time. It seems to be the ruling spirit, almost amounting to a mania. Homes are broken up thereby, and parents and children, old and young, wander the wide world o'er in quest of happiness. No matter to what inconvenience they may be subjected, go they must. It is the fashion to travel, as much as it is to compress the waist and lungs—so as to resemble a wasp as much as possible—and nonconformity thereto is simply out of the question.

The rising generation, in a particular manner, are not satisfied to remain at the old homestead (if fortune has favored them with one) after the rigid Puritanic system, and learn of their parents the practical lessons of life. They chafe under restraint, and shirk duties and responsibilities, that would otherwise serve to develop them into man and womanhood.

Manual labor, among aristocratic people, is counted undignified—menial—unless it be some light, genteel employment. Such have an eye to (so-called) *refinement* in a degree that is painfully distressing; and this idea culminates in uninterestedness and idleness, that create unrest and dissatisfaction; hence the desire to roam over land and sea, from continent to continent, ever seeking but never finding happiness. There is "no effect without a cause." The foundations of society are out of course, and as it now exists is full of festering sores, that break out in family broils, that often terminate in

murder, suicide and unnumbered evils, that gnaw like a canker worm at the very vitals of society. True, there are noble-hearted, pure-minded men and women, who are striving by reformatory efforts to avert those evils ere they deluge the land from pole to pole. Shakers are called to stand upon an eminence, overlooking all those unrestful, unholy and dissatisfied conditions; but they are so nearly allied to the outside world, that whatever spirit rules there, always affects them more or less. Hence, many at the present time urge the necessity of traveling for health. We all admit that change occasionally is conducive to health; but traveling over dusty highways, and in ill-ventilated cars, and sleeping in beds, and rooms, devoid of home comforts and cleanliness, perhaps is not the surest way to attain it. According to recent sanitary reports, the popular hotels in many country places should be subject to inspection, as well as densely packed tenement houses in cities.

Report says: "People leave the cities for country resorts in blissful unconsciousness that undrained soil, polluted water, and festering cesspools, will in all probability be found the sure adjuncts of rural life and delights. When they return to the city, bearing the seeds of malaria, their eyes will doubtless be opened and the reflection may occur, that going into the country is an expensive and dangerous luxury." Many places even on the sea-shore, once favorite resorts, are now deserted; for they had become hot-beds of disease.

Visiting among Believers is profitable, if ordered aright; because it enhances the happiness of both parties, and cements the cords of love and gospel affection, lasting long after the spirit has fled from its earthly tabernacle. The security that one feels, too, in treading on consecrated soil, and partaking of the fruits of consecrated labor, gives rest, recuperates the body, and yields real soul-happiness and pleasure.

The pure union existing between gospel brethren and sisters of the spiritual household of faith, is precious and heavenly; and is unequaled by any of the relationships of earth, that have been, or can be produced; but an unregenerate human heart is always

in danger; and, if not wholly "crucified to the world," will be more or less subject to its pressure. We sometimes hear the expression (from the lips of a few), "We want to have a *good social time, unrestricted!*" Unrestricted from what? Why, the very thing that holds together the walls of our spiritual edifice. Union that amounts to undue familiarity, bears the sting of a serpent and the poison of an adder. Therefore, the union of Believers—sweet and sacred as it is—is only safe when under the restriction and guidance of gospel order and religious discipline; for this cause I rejoice to meet with gospel kindred, and to greet them always with blessing and love.

SHAKER BLESSINGS.

ELVAH COLLINS.

Full of the sweets of heaven are the hours of enjoyment spent in this first Temple of God, where blessings fall at our feet like a shower of dew-drops, filled with nectar; the soul of which steals into the chambers of our hearts, and frames pictures upon its walls for the eye of the inner being, and of thought to revert to, in the ever-existing future.

Much has been written, sung and spoken of the beauties that surround us; but I have never before taken such deep sense of our Heavenly Father's and Mother's care, and interest in the happiness of their children, as are here manifest.

The pillars of the grove, with their shading foliage, the welcome zephyrs that play upon the leaves and branches, fanning our brows and kissing our cheeks with a fairy touch, the emerald carpet that bends to the silent tread of foot-steps, have all been brought to mind and expatiated upon through a countless round of years; and yet they have never lost their beauty, nor failed to throw a charm over the mind; as in the past, so will be the future, and so is the ever present: for with every revolution of time, cometh an inspiration—an adaptation of feelings and senses—to enjoy every season as it rolls to us in the unending circle of life.

But best and sweetest of all, that which

makes our gathering together pleasant, is the union and relation that we hold; angelic in nature, because founded and perpetuated in principles unchanging, notwithstanding the cup of human life is ever giving and ever receiving time's rolling sands.

How striking the contrast between our associations together, and social life sustained the world over, where self-interests are the subject predicate; the object of each one striving to build his own house with the timbers of another's. "If we have not love for each other when in daily communion, how can we love God whom we have not seen." Deep affection, spontaneous in our hearts, is the stimulus to our efforts for the happiness of each other.

As every thing outward must correspond to the inward, it affords real pleasure, on occasions like the present, to witness the grand outgrowth of the truths that have come to us through true and dear friends (martyrs to the cause), and have taken so many forms that meet the approval of conscience, and of our highest reason.

The simplicity of our *costume* modestly rebukes the extravagance heaped upon diseased human deformities, that flutter like butterflies from flower to flower (promised pleasure), for sweets that prove bitter and unsatisfactory; while the plainness of *speech* that should and does flow from the lips of a Believer, has more weight of power, more keenness of penetration—a few heart-felt words, than many more elaborate productions on paper, or uttered by occupants of velvet-cushioned pulpits, whose smooth and honeyed words (many times the antipodes of words used in private), can ever have. Often words thus uttered are a mockery of God and truth.

So, also, with the customs and habits of Zion's children, when compared to the confusion, disorder and filthiness of worldly habits; the order and cleanliness throughout our borders, when contrasted, appear as the light of heaven on one side, and the darkness of hades on the other, forming a chasm too wide to bridge over by compromise, and retain intact the principles of virtue that create the difference.

Purity of life, the rock upon which our feet are planted with decision, sends its magnetic power through soul and body; and from thence its emanations go forth to all around, a blessing to lovers of purity, or a reproof to the sin-loving. How can a tree, receiving its vitality from so divine a source, fail to yield the abundance of golden fruit which we are daily gathering from its branches? No wars at large, nor petty feuds find place within the precincts of our hallowed homes. No reeling drunkard disgraces the paths we are wont to walk, nor evil-doer allowed to devise dark deeds, nor to shoot the poisoned arrow that would wound a brother.

Should not these reflections unseal new fountains of gratitude in our souls, that there are some spots on earth that God has retained in His own keeping, to represent His Order, and the revelation of His goodness to lost humanity? It is ours to increase the "little stone cut out of the mountain without hands," till it shall become a mountain of itself, so vast, that it may be a central home for all nations, peoples and kindred, when God shall gather His own.

It is ours to stand upon the towers, and wait, and watch the advance of truth in its onward march; to scan the old heavens and trace the many meteors and shooting stars, that give light—for a season, then to fall from their orbit to rise no more. We see and feel the struggles of suffering souls, who toil single-handed to put down wrong, and establish reforms in the many by-paths where *sin* is the "golden calf" set up, unto which thousands bow in menial servitude.

It is ours to bless every worker in a good cause even though we see that the evil cannot be banished till the root is reached, and the cause put away.

Dear young friends, let us so live that nothing shall dim the lights we hold in our hands; but let them so shine that they may gleam across dark waters, and guide some poor brother or sister struggling with the billows on time's troubled ocean, seeking a haven of peace and happiness, where there is rest for the weary.

In this labor I would devote my little all in the spirit of true love which comes from

above; knowing that if I sow a few grains, God will increase, even to a hundred fold; and the fruits of my harvest will more than repay for a few years of patient waiting.

RELIGIOUS FREEDOM.

SARAH JANE BERGER.

In ancient Persia, the people were held under the rule of a despotic and tyrannical government, whose laws were unalterable. Having control of the religious element, its power was strong. Mere difference of opinion often created holy wars, wherein thousands were slain, and many, falling victims to the caprice of the monarch, were put to some horrible death, because they would not bow down to the national objects of worship.

Thus it was with Daniel and the three Hebrew children, who, by the interposition of divine power, escaped, unharmed, from great dangers, though they would have suffered martyrdom, rather than disobey their highest ideal of right. But Daniel's integrity and uprightness favorably impressed the king — and through his influence, the religion of the government was modified.

And thus we see it has been with Catholicism. It has assumed the control of church and state, wherever it has obtained a foothold.

Rome is its great central power, and in the Papal head is vested supreme authority. Its wonderful spread, in days of its early history, was mainly due to physical force and barbaric cruelty, as its wars and inquisitions fully attest.

England was formerly under its rule. Protestantism, too, has had its phase of tyranny and injustice, especially when it combined church and state.

The Quakers were martyrs under the cruel treatment of the exponents of its credal faith. The Shakers, also, suffered under its persecuting spirit, till they were obliged to seek refuge under the prospective flag of American freedom, which was not fully unfurled until after the Revolution and the Declaration of Independence. And not until they had felt the persecuting

power of its religious organizations, were they permitted to live in peace and enjoy the rights of conscience.

So we see, through all history, that *might*, and not *right*, has ruled the nations of the earth.

The struggle of the Israelites, to get free from Egyptian bondage, is an experience that has been repeated, in many forms, since that ancient day.

Governments usurp power that does not rightly belong to them — power to control the minds, or souls, of the people. Waves recede to dash with greater force against the rocks. And so with this our Government, founded upon the grand principles of human rights and equality, the tide of religious bigotry, had it the power, would again sweep away all its battlements of strength and submerge it into a church and state institution.

But, will not those who love their consecrated liberties, given them by Infidel founders, rise in indignation against such evil machinations?

What we want is freedom of speech, of the press, and liberty of conscience continued to all.

So long as America exists, let her be "*the land of the free and the home of the brave*" — a refuge and asylum for the oppressed of all nations — and may the state be governed by noble men and women, in whose hearts reign justice and peace, regardless of any religious tenet or creed.

Mt. Lebanon, N. Y.

THE STARS.

LUCY BOWERS.

What and where are the stars? Who can tell? A child is reported as saying: "*They are gimlet-holes to let the glory through.*" Another as saying: "*If the wrong side of heaven is so beautiful, what must the right side be?*" More orthodoxy here than philosophy.

Astronomy — sun, moon and stars — has been the study and admiration of many minds for ages. Long before the Christian era, there were wise men, who, by their pro-

found learning and lofty virtues, gathered many disciples and founded schools in which astronomy was taught, discoveries and inventions made—some true, and some false—yet all, in degree, adding to the wealth of human knowledge. Thales, a philosopher, more than 500 years before Jesus, by his study of astronomy, calculated accurately a solar eclipse. Pythagoras traced the true solar system, and, in later days, Copernicus, based upon the simple ideas of the latter, removed, after twenty years' investigation, from the machine of the universe, the cycles and epicycles of former astronomers, and placed the sun in the center to illumine and control the whole. And many others, known to us through history, have made pleasant and instructive observations. By the Greeks the stars were named, and worshiped as Gods. But mythology wraps them in obscurity and seeming lack of truth. To the poetic, inquiring mind, the overhanging vault is filled with myriads of richly-invested forms and hidden wisdom, which penetrate, with viewless track, the limitless space beyond. And eye hath not ceased to see, ear to catch the thought conceived in silence, nor mind to comprehend the glowing life shown in its changeful twilight panorama. What glimmering, a speck though it be, that has not received, from earth-bound visionists, some name, pronounced course of action, mode of revolution and almost destination, and which, taken in geometrical connection with curves and positions, has failed to represent the outlines of some living object with which we are more satisfactorily acquainted.

Who can say that some other worlds have not developed intellects like, or unlike our own, that have fashioned, named and formed, according to *their* comprehension, every dark and glowing object which sight can reveal to them?

Thoughts wrought in argument and mere conjecture, that flit through the brain, are as the threadless shuttle across the web—work aimed at, but unaccomplished.

Science has taught much, and blessed be investigation through which facts are revealed. Much is yet unknown of latent growth and secret forces, even to superior

minds—and enough for minor capacities to seek and grasp the simpler truths which surround us in God's boundless creation.

The heavens please us with undiminishing attraction, even though heavy masses of vapor float beneath its canopy. The great solar lamp, that illumines for millions of miles around, dims only in alternate seasons, the lesser lights which cluster within its ray; and there are stars which never sink below the horizon—supposed *suns*, which brighten the still deeper recesses of the upper regions where our view fails to extend, and make visible the existence of things at almost unappreciated distances.

What a phenomenon is nature, controlled by laws of attraction and repulsion, with forces of unabating strength and regularity! The earth we inhabit revolves daily and annually among these heavenly scenes, and if all with which it comes in contact are equally as grand and beautiful as our own, be their density and composition what they may, what a wonderful performance of the Infinite Mind the whole must be!

OUR HOME. AN ACROSTIC.

ANNIE STEPHENS.

Mount of the orient, rising in grandeur,
Over thy snow peaks, the sunny beams fall,
Up from thy valleys the cedars are tower-

ing,
Noble in beauty, majestic, and tall.
Time in his onward march, left us the

record,
Lighted with deeds which the martyrs have

done,
Earnest their work, for a *truth* they were

growing,
But we must toil till an *increase* is won.
As o'er thy hill tops the sun rose in splen-

dor,
Night stars receded from Heaven's blue

arch,
Over them still shines the light just as

clearly.
Night stars sing sweetly, as then, on their

march.
O! while we're thinking of efforts of past

time,
Uplifting our spirits in praise for the true,
Revering the martyrs whose lives were

devoted,
Have we not a work in the present to do?

O! yea, we must build up the city eternal,
Make ready for souls that would dwell in

accord,
E'en now it appears as a light to the nations,
OUR HOME is exalted, the *Mount* of

the Lord.

CHANGE OF HEART.

E. MYRICK.

Bro. H—, of L—, of untarnished character, esteemed for his impartial charities; loved and respected most by those who knew him best, was an infidel—made no creedal profession, belonged to no church, nor sect.

He must be converted—must attach to some form—"belong to some meeting-house." All wanted such a member, he had money, was generous, kind, benevolent.

Ministers in turns used their persuasions, pictured to him heaven and its antipode (with which they are so familiar).

At length being so closely invested he surrendered. He joined the church; *said* he had experienced a "change of heart." He had faith. He "believed." He attended church, and bowed reverently to the parson, paid tithes; what lacked he then?

After the lapse of a few months, inquiry arose as to what change there was in Brother H. since he joined the church? None had been observed, except by one of his nearest neighbors, who, in answer to the inquiry, replied, "I have observed a marked change." "What may it be?" "Well, before he joined the church, when he went to salt his cattle on the Sabbath, he used to carry his ax on his shoulder to repair the fence if need be. Since he experienced religion he conceals his ax under his overcoat."

Think of it, an honest man converted to a pious fraud!

Joining the Shaker church is a conversion to confession of all sins and dishonesty; restitution and repentance; and thenceforth lead an honest, *pure and divine* life. This is a "change of heart" to some good purpose.

A TRINITY OF WRONGS.

O. PRENTISS.

Running in debt. Claiming land outside the home farm. Usury.

Unless our Beloved Zion arise, and *shake* himself clean from the above wrongs, *God will have a Zion—composed of new material.*

"HANDS TO WORK AND HEARTS TO GOD."

LOUISA E. GREEN.

"Hands to work and hearts to prayer." That was a maxim taught by our first founder on the earth, and is it not as necessary now, to-day, as it was then? And how can we put it in practice that we may reap the most benefit therefrom in a Community? It is certainly not by standing still and waiting for the tides of life to turn, expecting something that will please our fancies, or yield the most enjoyment to self. It is not by sitting with our hands idly folded, and seeing our brother or sister lifting the heavy loads of care, without rising to duty and rendering our assistance, thus failing to call into action the Golden rule. It is not by finding fault with another for not doing what we do not like to do, but what is our duty to do; nor by leaving the stern battle of life for one or two to fight, and then expect a share of blessing in the victories won. Ah, nay! If we would be noble men and women in the new creation, true brethren and sisters in Christ, we must together toil for the up-building of our homes, feeling that it is *our home*, we must together face the duties of life, lift the burdens, and lighten the cares, together seeking each other's comfort and happiness, thus securing the same blessing to ourselves.

In so doing, we will be living examples of that faith which we profess; and ours will be the inheritance of that Peace, which the world know not of, because we have sown the seed, nourished the plant, and finally reaped the harvest of patient toil and labor in Zion's cause.

And thus will we be practicing the blessed injunction of our Mother, Ann Lee: "Hands to work and hearts to Prayer," and our very lives will be the essence of praise to God.

Canaan, N. Y.

VERY near together are hearts that have no guile.—*Confucius.*

The New Orleans *Picayune* thinks that the name of the doctor should be attached to all death notices.

Editorial.

THE SUBSTANTIABILITY OF CHRIST.

It is worthy of notice that the majority of texts used by the ministerial profession, for subjects of religious addresses, are found and taken from *without the sayings of Christ*. By far, Paul is the authority in the selection of texts, in excess of Jesus. Why is this? Was Paul a model teacher of Christ's life and testimony? We demur; we deny. Paul was, without exception, an unequalled character, inasmuch as his life was far more Christian than his teachings; and especially were his *permissions unchristian*. It is not well known, but may be so, that Peter contended long and late in life for the maintenance intact of the essential principles of Jesus, the Christ. He was confronted by Paul, in that the people would not, could not accept the fullness of Christ's testimony, and that *permissions*, to ease the crucifixion of selfish, worldly lusts were felt to be needed, demanded, or *all would turn away from the church*. It is the most lamentable truth we ever penned, that Peter was over-persuaded, and *permitted* the radical purity and unselfishness of Christ's testimony to trail in and become besmirched by human lusts, to an extent that not only brings the radical truths of Christ into complete disregard, but the very opposite of the testimony and life of Christ is contended for, and substance for the arguments, in plenty, is found in the *permissions*, not in the life of Paul. If Paul had maintained Christianity intact, by issuing the unbending counsel: For-

LOW me, AS I FOLLOW JESUS CHRIST! and left the *permissions to marry* and to otherwise live unlike Jesus, there would have been no need of any falling away of the Primitive Church of Christ. But "becoming all things to all men's" lustful entreaties; and soothing their fleshly crucifixions by a permission to do and live unlike Christ, he gained *none* to Christ, but encouraged, and still encourages more than all else to-day, departures from the life of Christ!

Not so with Jesus: This is the testimony: "I am the (pattern of) the way," you should walk; "of the truth" you should learn, "and of the life" you should live. "No one can come to the Father but by this life." "If ye love me keep my words" and live like me. "Why call ye me Lord, and do not things" of which my life and testimony are a sample? Jesus was unyielding and substantial; founded upon the progressive truths of a newer dispensation than the gospel of Moses, he taught by example, and no *permissions ever passed his lips to live differently, and still retain a discipleship!* Not so; but there was a positive, substantial, immovable truth in the solemn declaration: "*He cannot be my disciple*" without the same renunciations I have made, and adhesions to the same principles which my life illustrates—*Virgin Purity; Peace; Universal, brotherly love; Unspottedness from the world.*

What do we see to-day? MARRIAGE made a sacrament by churches professing Christ! WAR encouraged under the most trivial excuses, and ministers, professing Christ, enlisting themselves as chaplains to encourage

carnage, and appeal for help from Him who loves peace only, not war! Every *unchristian practice* named in the Christian catalogue *as such*, is clung to with the tenacity of life, and while receiving from Christ only the holiest denunciations for Christians to practice, are yet sustained by the *permissions* of Paul to those who will not deny themselves.

Christ's life is our Christianity. Any thing not found in his life-practices, is unchristian; and who practices it is such. In Christ's Church there is no outer court. There can be no commingling of the flesh and spirit therein. The married, the child-bearing, the lovers and owners of houses, lands, selfish property or selfish life are simply, yet truthfully in these things unchristian.

The communists of Oneida have made a departure—a grand departure—and we beg all the world to witness the progressive feature therein. "Complex marriage"—which when practiced in "polite society" has commonly borne another and very disgusting name—is discarded; and monogamy will succeed to those who want *permissions* to engage in what Jesus, nor Paul could as Christians engage in—sexual loves and lusts. But here is the grand testimony, the great progress, the prodigal's return, the Christian announcement: "VIRGIN CELIBACY IS TO BE GREATLY PREFERRED!" We may be mistaken in our estimates of human virtue; but we anticipate that a majority of that Community will embrace, and live VIRGIN CELIBACY as well as they are able. We are pleased, more than pleased, with the announcement.

With all, and toward all, who, having only one great obstacle between them and the love and life of Christ, and that removed, there must be a growing sympathy and delightful union. But the genuine, radical Church of Christ will accept of no permissions as an easement to human fleshly lusts; its congregations must "crucify the flesh with its affections and lusts," saving none, and can feel no oneness of fellowship with those who divide between Christ and their affections for at least a measure of the flesh. Christ is not divided; neither the people in His church. As Christ was in *principles* and *in life*, so will these in His followers be. ☆

NOTES.

Our readers will thank us for reproducing in this number of the MANIFESTO "THE JUDGMENT OF SIN," from Elder H. L. Eads' Book of "SHAKER SERMONS." It is a timely production, and will do any and all great good to thoughtfully study it, and the greatest of good to accept and be governed by it. We offer it as a sample of the many good fruits to be found in that beautifully interesting volume, now ready for those who love the best of good things. See notice of the book elsewhere.

SPEAK THE BEST OF NEIGHBORS.

One of our neighbors has had the name of being stingy and avaricious; but these terms are born of prejudice and are not well-founded. A poor neighbor of his wanted to borrow a horse to take some things to market; the so-called stingy neighbor not only lent the horse, but refused to accept of any compensation. Another poorer neighbor of this so-called avaricious man lately said: "W. is the first to respond to the calls of the sick or those in want or distress." Another of our neighbors sent some hams to another neighbor to be smoked, and when done offered payment; but the one who did

the good deed declined any pay, saying: "The same smoke that cured my hams, cured yours; the curing of your hams cost me nothing, therefore you owe me nothing but thanks." Such good deeds among neighbors might be multiplied; and then let such good news circulate, as deeds to be emulated by all other neighbors, poor and rich alike.

THE GRAND SOCIAL GATHERINGS.

Some of the pretty and thoughtful contributions to this number were previously used at Mt. Lebanon, where once a year the three NOVITIATE FAMILIES meet in a grand reunion; and where, with invited guests, both inner, outer, and the most spiritual of man are thoroughly feasted with good things. We speak from the experience of an unworthy guest; and we but do justice to our readers to let them into a partial insight of what goes on there.

A NEEDED SUGGESTION.

We are in constant reception of communications from "the household of our faith," in which, speaking of ourselves—*Shakers*—the term "*Believers*" is used. Once we claimed the equal of a copyright upon this term; but there are several minor sects who are now wearing this cognomen; and besides the term bears upon it no distinct explanation nor information. Should we add to it "*in Christ's Second Appearing*" we would be better understood. But people pretty well understand what the Shakers believe, who they are and how they live, and why not cling to the honorable name of "*SHAKERS*" which no man has ever counterfeited yet for a denomination, neither desires to do so, while it may all remain ours for another hundred years without the least molestation? We are aware that some, very high in authority among us, do not like this appellation. That they avoid its use and evade its address. With all due respect for such, we have no apology to make to them for this timely suggestion. For the term "*SHAKER*" means so much—*those who shake errors from themselves first*, and then go all over the world with their shaking testimony, to the great disturbance and

eradication of worldly errors and fleshly wrongs. The term is a righteous one and applies grandly to our profession and testimony. We could not, if we should all try, get rid of it for one hundred years, and *we, for many*, PROTEST AGAINST THE EVASION OR ATTEMPTED DISUSE.

TO THE GENEROUS.

Of course, reader, you are the generous one meant, whoever you as reader may be. We will not bore you with uninteresting words. We want to state, frankly to you, that in this enterprise of issuing thousands of copies of THE MANIFESTO, monthly, we are at large expense, and must rely on every generous heart with whom we come in contact to help us "bear our burdens." "*Let the strong (help) bear the burdens of the weak.*" At the end of the year we want to be one with our printers. We now owe them between two and three hundreds of dollars, which we want to pay them as soon as possible. Will you help us what you are able? It costs nearly or quite *one hundred dollars* to run our mailing expenses on THE MANIFESTO for a year. We neither charge nor get pay for our services, and although our paper is small, these are not a few; but of this we will say nothing more. But will those who have generous hearts think of us to help us? Shakers should be most generous; and *the generosity comes in after just debts due are paid*. But let every one be generous—kind friends all, help us keep the good work moving—the sowing of good seed, the reaping of good souls.

WORK OF CONSCIOUSNESS.—The awe of soul-consciousness breaking into occasional lurid heats through the chasms of our conventionalities has struck me, in my own self-observation, as a mystery of Nature, very grand in itself, and is quite a distinct mystery from conscience. Conscience has to do with action (every thought being spiritual action), and not with abstract existence. There are moments when we are startled at the footsteps of our own being more than at the thunder of God.—*Elizabeth Barrett Browning.*

The Children's Grotto.

A LESSON FOR BOYS.

One day a fine Newfoundland dog and a mastiff had a sharp discussion over a bone or some other trifling matter, and warred away as angrily as two boys. They were fighting on a bridge; and being blind with rage, as is often the case, the first thing they knew over they went into the water.

The banks were so high that they were forced to swim some distance before they came to a landing place. It was very easy for the Newfoundland; he was as much at home in the water as a seal. But not so poor Bruce; he struggled and tried his best to swim, but made little headway. Old Bravo (the Newfoundland) had reached the land, and then turned to look at his old enemy. He saw plainly that his strength was fast failing, and that he was likely to drown. So what should that noble fellow do but plunge in, seize him gently by the collar, and, keeping his nose above water, tow him safely into port!

It was funny to see these dogs look at each other as they shook their wet coats. Their glance said as plainly as words. "We'll never quarrel any more!"

A GOOD PRAYER.—A little boy, the son of a "Friend," about six years old, after sitting like the rest of the congregation in silence, all being afraid to speak first, as he thought, got up on the seat, and, folding his arms over his breast, murmured in a clear, sweet voice, just loud enough to be distinctly heard on the fore seat: "I do wish the Lord would make us all gooder, and gooder, and gooder, till there is no bad left." Would a longer prayer have been more to the purpose?

WHAT WILL PEOPLE SAY.—This question makes the mind homeless. Do right and fear no one; thou mayest be sure that with all thy consideration for the world thou wilt never satisfy the world. But if thou goest straight forward on thy way not concerning thyself with the friendly or unfriendly glances of men, then thou hast conquered the world, and it is subject to thee. By heeding the question "What will people say?" thou becomest subject to the world.

Book Table.

The Golden Rule, of Boston, comes to us in its old form: a handsome eight-page weekly paper, conducted by Rev. H. A. Shorey. Typographically it is almost a counterpart of its old self—the change being to a larger type for the body of the paper, making it even handsomer than before. As a literary and religious household journal *The Golden Rule* was a general favorite, and the new proprietors, in a modestly-worded greeting, propose to maintain its well-earned reputation. The old departments are all retained, and two or three new ones added. An entire page is given to Sunday Schools—to be edited by Rev. R. R. Meredith and Rev. A. F. Schaffler. A story is promised for each week, the one in the present number being an admirable temperance story by W. M. F. Round. The price has been reduced to \$2.00, with special rates to clubs.

WANTED.

Wanted—a man, good, honest and brave,
Who doth all the vices eschew,
Who'll battle undaunted his honor to save,
To himself and his fellow-men true.

Wanted—a woman, no feminine tame,
Like fashion and prejudice make,
A creature of folly, just woman in name,
But a woman, as God did create.

Wanted—a friend, that shall stand by our side,
When friends and prosperity speed;
E'en faithful through all, though others deride,
A friend that's a friend in need.

Wanted—a Christian, one who can feel
For the sinner, whoever he be,
Who'll pray with the sot, with the Magdalen kneel,
From schism and hypocrisy free.

Wanted—sweet truth, and constancy rare,
And faith, of a tangible shape,
And justice, and mercy, and charity fair,
The earth a bright Eden to make.

"Truth is mighty"—mighty scarce.

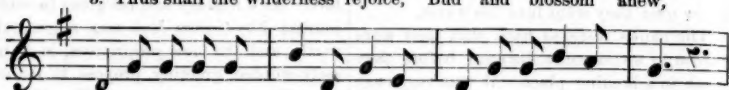
SHEPHERD'S FOLD.

ANNA WHITE.

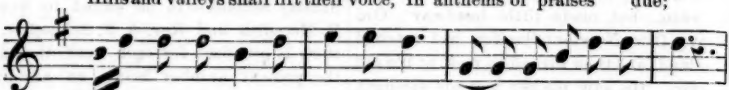
MT. LEBANON, N. Y.



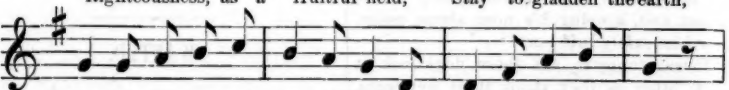
1. Over the land, over the sea Hasten O heavenly dove!
2. Come to a land where waters flow Clear as the crystal sea,
3. Thus shall the wilderness rejoice, Bud and blossom anew,



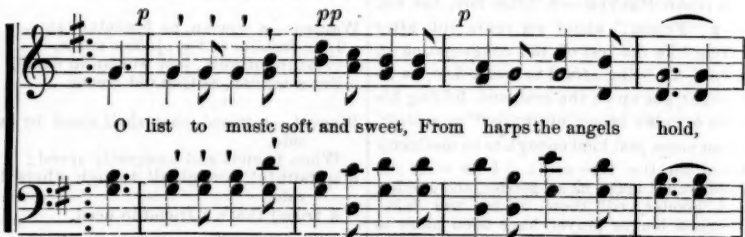
Bear good tidings of lib-er-ty, And scatter the seeds of love;
Come to a haven of joy below, From sorrows of earth be free;
Hills and valleys shall lift their voice, In anthems of praises due;



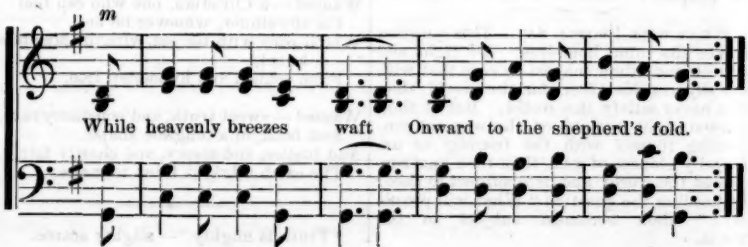
Un-to the heavy laden say, Enter a haven of rest,
Come to the res-ur-rec-tion morn, Dawn of a glorious day,
Righteousness, as a fruitful field, Stay to gladden the earth,



Cast the garments of sin away, And with the pure be blest.
Peace doth flow to the weary worn, And love doth light the way.
War no more will a harvest yield, Or fill the land with dearth.



O list to music soft and sweet, From harps the angels hold,



While heavenly breezes waft Onward to the shepherd's fold.

Home Topics.

FIRM BUTTER WITHOUT ICE.—In families where the dairy is small, a good plan to have the butter cool and firm without ice is by the process of evaporation, as practiced in India and other warm countries. A cheap plan is to get a very large-sized, porous, earthen flower-pot, with a large saucer. Half fill the saucer with water, set it in a trivet or light stand—such as is used for holding hot irons will do; upon this set your butter; over the whole invert the flower-pot, letting the top rim of it rest in and be covered by the water, then close the hole in the bottom of the flower-pot with a cork; then dash water over the flower-pot, and repeat the process several times a day, or whenever it looks dry. If set in a cool place or where the wind can blow on it, it will readily evaporate the water from the pot, and the butter will be as firm and cool as if from an ice-house.

COLD SLAW.—Slice one quart of cabbage fine, take one teacup of vinegar, one tablespoonful of butter, one of sugar, one teaspoon of salt, a little pepper; put in cup and cook; it is done when it commences to thicken; pour over cabbage. My husband likes lettuce prepared in same way.

COOKING POTATOES.—The potato is more nutritious and more generally used than any other vegetable, and when properly boiled so as to be dry and mealy, it is a real luxury; but when sodden and water-soaked, as frequently we see them, they are indigestible and one of the worst things that are put into the human stomach; and yet a well-boiled potato is seldom seen at a hotel or restaurant, and the man who would introduce them into the latter would do a public favor and help his own purse. This is the way I would recommend: Let them be put into cold water in a covered vessel, and boiled rapidly until nearly done; then pour off the water and sprinkle a small quantity of salt over the potatoes; put on the cover so as to leave a small open space for the steam to escape, and leave the vessel over the fire for a few minutes, and the potatoes will be done.—*Germantown Telegraph.*

COCOANUT DRINK.—To two grated cocoanuts, with their milk, add two quarts of pure water; place over the fire and boil for five or six minutes, stirring constantly with a wooden spatula; then strain. Add to the liquid twelve ounces of pulverized sugar; mix well, and ice. This is delightfully cooling.

TURKISH BEVERAGE.—Put ripe grapes, picked from their stems, into an earthen pan or dish, and cover them with boiling water. Set the pan in a warm situation for four or five hours; then strain off the liquid; sweeten to taste, and place in a freezer and half freeze. Grated pine apple, treated in the same way, forms also a delicious beverage.

ICED COFFEE.—Make a quart of strong coffee, to which add a pint of simple syrup: mix well and put into a freezer, freezing only so much that it can still be poured into glasses for use.—*Confectioner's Journal.*

PETROLEUM has a strong preservative power, converting soft, perishable woods to the durability of red cedar. It improves all farm implements, baskets, all wooden tools, as rakes, hoe handles, common water-pails or any wooden tool which is exposed to the weather. It may be found valuable, also, for rustic work, rustic furniture or chairs left upon a piazza. Give them a good coat of this oil occasionally. It will harden the wood, give them a dark color and make them last longer.

SIMPLE COSMETIC.—It is not generally known that the juice of ripe tomatoes is the most simple as well as effective agent for giving a soft, smooth feeling to the hands, adding beauty to the skin and renewed limberness to the joints.

GEMS.—Unbolted wheat or rye flour is mixed up with water and made into a batter a little stiffer than for griddle cakes. It is then dropped into sizzling hot gem pans and baked in a hot oven for about half an hour, or until nicely browned. If not well baked they are doughy and indigestible.

SIMPLE remedies are frequently the best for headache. A cup of sour milk spread upon a thin cloth and applied to the head will many times give relief. Or, a mustard plaster on the back of the neck will often ease the pain.

Agricultural.

POTATOES FOR STOCK.—A writer in an exchange says: I have fed all kinds of roots and considerable quantities of them to cattle, and among them all I consider the potato, fed raw to cows, the best for quantity of milk or quality of beef. The best beef I ever tasted was fattened on potatoes and meal. My experience is that they should never be cooked for cattle, but always for hogs, and at half the price of corn they are profitable to feed in connection with meal.

TREATMENT OF POULTRY.—A correspondent writes to the *Germantown Telegraph* to say that his observation and experience are that thousands of fowls die annually of cholera from neglect. He thus gives his prevention: I never overstock my poultry house. I always keep their quarters clean and sweet. I use plenty of lime and I keep them well supplied with pure fresh water. I feed them morning, noon and evening at regular hours with a variety of wholesome food. A little fresh lime in their water is very good during the summer months, but you must not forget to clean the poultry house every week.

SOUR MILK is one of the best feeds for poultry, especially for young chickens, that can be given them; and we fear its value is not fully realized by those generally who keep poultry in the country, as we are satisfied much refuse milk goes to waste that might be given the hens as well as not. Young chicks thrive wonderfully upon a diet of sour milk, and it may be given them in place of water to great advantage.

SOAKED CORN FOR WORKERS.—The American Express Company is noted for the extra quality and appearance of their horses. It is understood that all of their horses are fed on corn, unshelled from the cob; but the corn is allowed to stand in water for twenty-four hours before it is given to the horses. As much may then be fed to a feeding, without harm, as the horses will eat, having fully swelled before going to the horses. We recommend farmers to try this, and report to us.

PARCHED CORN FOR FOWLS.—Indian corn charred into charcoal is said to be a most valuable condiment for poultry. It will put the hens in good health, and cause a general toning up of the system, that will be shown in more and better eggs.

TO AGRICULTURAL JOURNALS.—The very plausible recommendation to plant a few kernels of flaxseed with potatoes to repel the potato bugs is proved to be a cruel hoax. We tested it thoroughly, and the bugs seemed to thrive on it—lay their eggs upon its leaves and stalks—and our land is too fully seeded with "plants out of place"—weeds—flax by name. We hope all Journals will correct the erroneous advice.

POOR FARMING AND POOR RELIGION.—A farmer in New England has sixteen harvests of grain and hay rotting in the stacks. At the breaking out of the war he held his crop for higher prices, and with each year and additional advances he waited for more, until at last the current set in the other way, which disgusted him so that he refused to sell, and, continuing to stack and stack, he has now on hand \$20,000 worth of produce. His neighbors say he is crazy, which is probably true, but how much wiser are those who having gifts which might be of use in society and the church fail to employ them. A talent hid in a napkin is of no more use than grain stacked up to rot. Or how much wiser is the man who does nothing but add each year to his pile of silver or gold or bonds, which in his hands are of no value to society during his life, and perhaps are the ruin of his family after he is gone.

THE Shakers believe the kingdom of heaven has been established; that Christ has come upon earth a second time in the person of Mother Ann (Ann Lee, an English woman, born in Manchester, was the founder of the sect, having emigrated thence with a small band of disciples shortly before the Revolutionary war), and that the personal reign of God has been restored. They believe, also, that the new dispensation has begun; that Adam's sin has been atoned; that man has been delivered from all errors except his own; that the earth and all it contains shall be redeemed.—*Religio-Philosophical Journal*.